

SCRIPTURES FOR THE BLIND

# BIBLE SOCIETY RECORD

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## Sweden Celebrates 400 Years with Her Bible

The church at Norrlanda on the island of Gotland in the Baltic Sea. There are ninety-two churches on this island, none of which was erected later than 1350

1816 — One Hundred and Twenty-fifth Year of the American Bible Society — 1941

TRANSLATION



# The Stolen Bible

By LYMAN MacCALLUM



SALONICA, the ancient Thessalonica of St. Paul's visit and epistles, had been burning for two days. This was the great conflagration of August 1917—a fire two or three times more devastating than were the more famous fires of London and Chicago. After two days much of the city was a smoking ruin; but still the unchanging, relentless wind drove the billows of fire ever onward toward the outskirts of the crowded city.

To the home of Mr. and Mrs. J. Riggs Brewster, missionaries of the American Board, came a military truck with a French corporal and a squad of Anamese soldiers. "*Vite, vite, monsieur!*" urged the weary corporal; "there is no time to lose. The fire is almost here, and we may soon be cut off. Show us what is to be saved." And so it came about that, as night fell, the Brewsters found themselves camped under a tarpaulin in a field some distance outside the blazing city. Their boxes and larger bundles were arranged around the edge of their shelter, in order to hold it down and keep out the wind. To the west, the sky was a crimson reflection of the fiery heart of the dying city.

Thousands of other refugees were spread about in this and adjoining fields. Much thieving was said to be going on, and the Brewsters decided to take turns lying awake to keep watch over their few remaining possessions. But they were worn out with

the desperate activity and heavy anxiety of the preceding days; and their inexperienced watching was several times submerged by periods of sleep. Yet they were fairly alert, so that it was a great shock when morning came, to discover that a trunk had vanished. Worst of all, this trunk was not theirs but had been sent down for safe-keeping from Monastir by Miss Matthews, who, with the greatest courage and devotion, was staying by the community in that town, although it was a daily target for the enemy artillery. This loss, therefore, troubled them far more than had yesterday's abandonment of most of their belongings. They made careful inquiries from all the nearby refugees; but no one had seen the trunk or had noticed any suspicious prowlers. And as the population of the entire city was spread over the countryside, with their belongings scattered about them, the search for a trunk seemed hopeless.

However, they notified the British military police who were in control there, and a couple of men were detailed to make a search. They asked for someone who might recognize the stolen articles if they should be found, and Miss Vlastos, one of Miss Matthews' teachers from Monastir, offered to go.

Their first destination was a small cottage among a collection of village houses, at a distance of about half a mile. They found the man of the house asleep

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# BIBLE SOCIETY RECORD

*Journal Dedicated to the Wider Distribution of the Holy Scriptures*

Volume 86

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Number 7

## I Have Seen the Churches!

By FREDERICK W. CROPP

ONE of the basic duties of the officers of the Bible Society is to report in person to the churches of America. Sixteen of these annual denominational meetings of supporting churches have already been held this year, and this despite the fact that Methodists, Episcopalians, Lutherans, Evangelical and Reformed, and others do not meet in odd-numbered years.

Many church members have told the editors that the *Bible Society Record* brings them such interesting news of the Bible in our day. This page is written to remind the loving people of the great witness which the churches of our country are continuing to make.

The first impression I get from one gathering after another is the vision of good and powerful Christian leaders, encouraged by faithful and loyal church members, striving to bring in the Kingdom. Surely, the righteous zeal of these American Christians is a harbinger of increasing power in our national life. The second impression I have, as I have seen the churches, is one of unity of purpose achieved through a wide diversity of methods. Every degree of religious experience and many varieties of administrative and ecclesiastical techniques have been used. But everywhere the kingdom of God is being built by men and women and young people who have been transformed by the power of

Jesus Christ, whom they have found in the Book.

One other vital impression was evident. Everywhere the membership of the churches yearns to conserve the best fruits of historic denominationalism, and at the same time move out toward a united

effort for the evangelization of the world and the relief of war-stricken fellow Christians everywhere, without respect to the narrower confines of ecclesiastical partitions. The churches of America are beginning to breathe the ecumenical atmosphere—and they find it salubrious.

Finally, the Secretary of the American Bible Society is always moved to find such intense interest in the Bible cause. The representatives of the churches know that the Word must be translated and published and distributed and used. They recognize the

strategic importance of the work of the Bible Societies. And they sense the threat to that work now existing in the world situation. Their response has been and will be increased and prayerful financial support of their Bible Society in America. The churches have begun to respond officially, though not always in proportion to their strength and conviction, to the Society's Emergency Fund appeal.

The task of Scripture distribution has never been more necessary, nor more confused by "open doors and adversaries." But with God all things are possible, and I take heart. *For I have seen the churches!*

AS background for the preparation of this article, Secretary Cropp appeared before the following bodies:—World Convention of the Seventh-day Adventists, Annual Council of the Christian and Missionary Alliance, the International Convention of the Disciples of Christ, the General Assemblies of the Presbyterian Churches, U. S. A. and U. S., the General Synods of the Associate Reformed Presbyterian, the Reformed Presbyterian, the Christian Reformed, the Reformed Church in America, the General Conference of the United Brethren in Christ, the General Convention of the Missouri Lutheran Synod, and the Synods of Pennsylvania and Ohio of the Presbyterian Church, U. S. A.

In addition, Secretary Stiffer spoke before both the Northern and Southern Baptist Conventions; Secretary Cameron, before the General Assembly of the United Presbyterian Church; and Secretary Langham, before the Cumberland Presbyterian Church.



# Sweden Celebrates

*This year marks the 400th anniversary of the publishing of the first complete Bible in the Swedish language*

By **HOLGER LUNDBERGH**

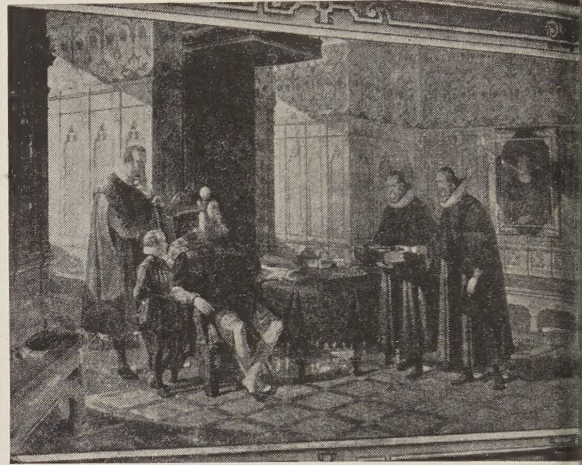
**T**HE Christian West is moving toward the hour of its destiny. The freedom of thought and action, the just order, the ideal of life, which have been built up here by the efforts of the centuries on a Christian basis—can they still be saved for the benefits of our descendants? So ran the ringing challenge of a call sent out in March this year by the Swedish episcopate, inviting every church in Sweden to the quadricentennial of the publishing of the first complete Swedish Bible.

This translation appeared in 1540-1541, during the reign of Sweden's great liberator king—Gustaf Vasa. Certain translations existed in Sweden earlier, but the "Vasa Bible," as it is generally known, was the first complete one. The translation was principally the work of two of Sweden's most famed Protestant leaders, Olaus Petri and Laurentius Petri, both pupils of Martin Luther; and it became of the utmost importance to the religious and cultural life of Sweden. The anniversary was observed in all Swedish churches with special services; and in many places Bible expositions had been arranged, showing numerous old rarities.

The principal commemoration took place in Stockholm, on the National Day of Prayer, Reformation Day, which this year fell on Sunday, May 11. More than 2,000 participated. Among them were not only Swedish clergymen and cultural leaders, but also guests from other Scandinavian countries, as well as representatives of some foreign churches. King Gustaf V of Sweden, Crown Prince Gustaf Adolf, and other members of the royal family were present at the ceremonial opening of the meeting, during which sermons and addresses were given on a large number of subjects dealing with the importance, duties, and prospects of the Christian churches in the world today.

The meeting was opened by the Archbishop of Sweden, the Most Rev. Erling Eidem, primate of Upsala, whose address began with a thanksgiving for the peace Sweden is still enjoying. "It seems to us a miracle—and a miracle indeed it is—that our beloved country has so far been spared the horrors of war," the Archbishop said. "We have no reason to boast of ourselves. The mercy vouchsafed to us Swedes implies a divine command to us that, to the best of our ability, we should extend a helping hand to those who are suffering; that we should work zealously for reconciliation and good

will between individuals and nations; and that we should fearlessly uphold right and justice as the only permanent foundations for human intercourse."



*The fresco in the Upsala Cathedral, Sweden, from which the stamp series of 1941 was designed, commemorating the 400th anniversary of the printing of the first complete Bible in the Swedish language*

The celebration was further marked by the appearance of a beautiful series of commemorative stamps, carrying a reproduction of a fresco by J. Sandberg, painted about a century ago and adorning the Gustavian burial chapel of Upsala Cathedral. It shows old King Gustaf Vasa receiving the first copy of the Bible translated into Swedish from the hands of the coworkers Olaus and Laurentius Petri. On the wall is a portrait of Martin Luther.

Among the many stirring pronouncements made in connection with this significant event were the following words also included in the call to the celebration:

"The great men of our history who are shining examples to us in dark and difficult times were supported in their activity by the spirit of the Bible."

"If our nation is still to be saved and to be able to withstand the trial now passing across the world, then the Bible must again become a living book for us—a book that speaks and gives us direction; that comforts us in distress and exhorts us in face of the tasks of the present time. The Bible must again become the conscience of our nation. The spirit of the Bible must again be honored in our public life."



# Seven Loaves and a Few Little Fishes

By DAVE A. PARKER

and Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground.

And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

And they did all eat, and were filled: and they took of the broken meat that was left seven baskets full (Matt. 15: 34-37).

EARLY in the fall of last year letters started coming into the office of the American Bible Society from teachers of religious education in the public schools. "Can you help us get Bibles for our school children? I teach the Bible in five schools, and only a part of my total enrollment of over 1,000 children have a Bible of their own. I have to carry Bibles from one school to another. Can you help me get Bibles?"

We wrote these teachers, asking for further particulars. A number of them, encouraged at the prospect of getting Bibles, made trips from their schools to the Richmond, Virginia, office for a personal visit. They were all fine young women, anxious to see their children equipped with Bibles of their own.

Many of these teachers came from poor sections of the state. Already their communities had been asked to raise money to pay the salary of the teacher, since the state cannot allot its funds for that purpose. In many cases it had been a difficult task to raise this money to pay their salary, and had left nothing over to supply Bibles. Yet, their children needed Bibles,—and should have them if they were to study the Bible. In many cases the teachers pointed out that *the child did not even have a Bible at home*.

Our donation funds were almost exhausted. We nevertheless gave what Bibles we could in the places where they were needed most. In three other counties we tried to help out by shipping Bibles to the Council of Religious Education on consignment, asking them to send us the funds as the children bought and paid for the Bibles.

Statistics furnished us by the Virginia Council of Religious Education stated that over 40,000 pupils are enrolled in the Bible courses for 1940-1941—an increase of 10,000 in the last few years. The majority of these 40,000 had Bibles already before they enrolled in the courses; and many had purchased before entering school. Yet many still had no Bibles. In an effort to get the children to purchase the

inexpensive Bibles of the Society, we sent folders and wrote to all the teachers, calling their attention to the fact that our Scriptures were offered without purpose of profit to the Society.

By December it was apparent to us that the children were not all supplied with Bibles. Letters continued to come in from teachers begging for Bibles free for children who could not buy them. We determined to find out the size of the need, and to that end wrote to each of the teachers in the state of Virginia, asking them to send us a list of all children in their classes who did not have Bibles. We requested that all children unable to buy be designated by an "x" after their name; and that all those who did not even have a Bible in the home be designated by "xx." The balance of the children would fall into the class of those whose parents were too indifferent to furnish them a Bible, or whose financial status could not be determined by the teacher.

Soon the lists began to come in. On one list, 200 names; 300 on another; 100, 75, 25—a *grand total of 3,500 children out of 40,000 who did not have Bibles, and yet were being taught the Bible in the public schools*.

A bit of hasty arithmetic showed us we would have to find \$1,755 to supply the Bibles needed and requested in the state of Virginia. Almost two thousand dollars to meet this new need which had developed only in the past few years! And we had about fifty dollars to meet that need!

It looked hopeless. Even a financial genius could not stretch fifty dollars into almost two thousand. Yet, there must be a way. There had to be a way!

Had not Jesus given thanks and fed a multitude with a few fishes? Then He would provide. He would provide through you! The Christian men and women in the thousands of churches in Virginia would be glad to give these funds, if we could bring the need to their attention in a concrete way.

First, we met with the state head of each denominational missionary society, and placed the need before them, telling of our plan to get women and men within the churches to "adopt" one child, and furnish that particular child with a Bible. For this we had small gummed presentation labels printed, then typed the name and address of 3,500 children on those labels. The bottom of each label was left blank, where space was provided for the "giver" to write his or her name, church group, church, and address.

As we were sure they would, the state leaders and





Miss Hazel Saunders, Manassas, Virginia, distributing Bibles to the children in her school

the state headquarters of the missionary societies adopted the plan enthusiastically. With prayers we turned over the 3,500 labels to the various denomi-

national leaders, who, in turn, were to send them out to their individual groups. After the names had been taken (usually about ten names went to each church) and the money provided, the labels and funds were to be mailed back to our office. When the labels came in, we checked the child's name off our "master list," and sent the Bible, with the label, to the teacher. She placed the label in the Bible, and presented the book to the child during recess after school, or, as some of the teachers did, made a personal call at the child's home and presented the Bible there.

To date, more than 1,000 Bibles have been taken and paid for by the various men and women in Bible Classes and missionary societies throughout the state. Every day labels and funds continue to come in through the mail. Already we have secured more than \$530 worth of Bibles, and still we have five of our fifty dollars left to pay postage on correspondence!

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## The Buried Bible

*The appeal to sustain "orphaned missions" is widening the interests of the Christian people of America. Few of us have any knowledge, for instance, of missions in Madagascar. British, French, and Norwegian missions have a noble history there. Of American churches, only the Norwegian Lutheran Church has done work in Madagascar. Already the appeal for Bibles for thousands of Malagasy soldiers interned in France has come to the American Bible Society. The Emergency Fund must be called upon to meet it. How the Malagasy people struggled to retain their Bible is here graphically told by the General Secretary of the London Missionary Society*

By A. M. CHIRWIN

**E**XACTLY one hundred years ago the Christian church in Madagascar entered on a period of persecution as bitter and as prolonged as any that the church has had to endure in any land since the days of the Inquisition.

Christianity had been introduced into Madagascar nearly twenty years before by missionaries of the London Missionary Society. The king had given encouragement, and the Christian movement had spread rapidly. Then suddenly, like a bolt from the blue, a change came. Queen Ranavalona I ascended the throne, and set herself to drive Christianity into the sea.

On March 1, 1835, Christianity was publicly denounced in Madagascar; Christian worship was prohibited on pain of death, and even the possession of Christian books was made a capital offense. The

missionaries were not personally molested, but they were informed that they were no longer welcome and were given a time limit within which to quit the land.

Immediately, there began an exciting race against time. The mission had set up a hand printing press in Tananarive. Certain parts of the Bible had already been translated, and copies printed off on their press. Was it possible to translate and print the whole? The time available was a matter of weeks, and the mission group was only a handful at the time. Could it be done?

A brief extension of the period came through the action of the Malagasy queen herself. She had once had a bar of soap presented to her, and she was anxious to have more; and as one or two of the missionaries had some knowledge of chemistry, she asked



wed them to remain long enough to manufacture an adequate supply.

During those days the missionaries, men and women alike, worked with feverish haste. Some devoted themselves to the task of translation; others set up the type or worked the heavy old-fashioned press; and yet others stitched the sheets together and fastened on the binding. By June, the first bound copy of the complete translation was finished, and before the missionaries left the island in July, they had completed seventy copies of the whole Bible and some hundreds of copies of the New Testament, the Psalms, or shorter portions. When, finally, they sailed away, they had the satisfaction of knowing that they had left behind them something that might well save the Christian cause from destruction. And it proved; for when they returned a quarter of a century later, they found that the Christians had multiplied fivefold.

Since the possession of Christian books was forbidden on pain of death, the Malagasy had to smuggle the Bibles from the printing press to places of safety. A favorite device was for each man to bury his Bible in the rice pit beneath the floor of his house. Some hid their books in caves or hollows.

Others took them to pieces for greater safety, and distributed the separate sheets among several people. In some cases the books were discovered by the queen's spies, and the owners paid the penalty by being speared to death, or thrown from the Hurling Rocks. How many Christians died in the long-drawn persecution no man knows. Many were driven to hide themselves in the mountains, and forest and caves of the earth. Others, more daring, went about in disguise, moving secretly from place to place. They met occasionally in little groups to speak and pray together. Sometimes they gathered in a remote valley, and read to one another some portion of the precious Book. They had no missionaries to whom to turn; they had only the printed Word; but by its means they saved their souls alive, and even gathered many to join with them, though the risk was death.

It is doubtful whether there has ever been a clearer case of the value of the Bible to the Christian cause. The church in Madagascar today is, in proportion to the population, one of the strongest churches to be found in any part of the mission field. The blood of the martyrs has in their case been the seed of the church.

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## "Grandfather, Read This"

*Still another story of how a New Testament, unaided, pours the plenteous grace of salvation through Christ upon a whole family*

By JOHN C. DE KORNE

**W**OULD you be willing, Pastor Ti, to walk with me nine li out into the country to call on just one old man?"

The speaker was Mr. Chen Jung-san, the native evangelist who was helping me to carry my responsibilities as missionary for the Tingyen area in Jukao district, China.

"Certainly," was my reply. "That is what I am here for."

For nine li,—the equivalent of three American miles,—we trudged along the narrow paths between the wheat fields to the home of Mr. Pao Chien-k'uei. On the way out Mr. Chen told me the story. A few weeks earlier, a lad of ten or twelve years had received from Mr. Chen a copy of the New Testament, which we were able to distribute throughout our field through the courtesy of the American Bible Society. The lad had taken the book home to his grandfather. The old gentleman had been an ardent seeker after truth for many years. He was a

conscientious Buddhist who never ate meat for fear of offending the gods; who made sixteen bows every day to his idols, and whose home was a veritable temple. Mr. Pao was a country gentleman of some culture and means, and of a great deal of dignity. He took the book from his grandson's hand, and happened to open it at John 1: 1:

"In the beginning was the Word, and the Word was with God, and the Word was God."

In the Chinese translation the equivalent for our English "word," for the Greek "logos," is "tao." This word "tao" is one of the greatest words in the Chinese language. It can be used for teaching, for doctrine, for principle, for reason, for truth. As soon as the old gentleman saw that word "tao," and found it linked up with God, he turned to the lad and said: "Where did you get that book?" The lad told him, and the grandfather at once sent him back to Tingyen to ask the man who gave him the book to come out and explain its teachings more carefully.



Mr. Chen went out to the Pao residence many times, and each time he found an attentive hearing.

"This is what I have been looking for all my life," said Mr. Pao, when he learned that this little book had something new to tell him about "tao."

So much I learned of Mr. Pao on the three-mile walk out to his home. As soon as we arrived there, he insisted on serving us tea and food to show us that we were welcome. Then he listened attentively while we explained the Word of God more fully. From the beginning he was intensely interested, and made it a point to attend meetings at the little chapel in Tingyen regularly. He had never heard the name of Jesus before that little book was placed in his hand; but he did seem to us to be like Cornelius of old, whose heart the Lord had prepared even before he knew of him.



*The rising generation in China loves the Bible*

For more than a year he was faithful in his attendance upon divine worship, and in his study of the Scriptures. His family also became interested.

That brings us to the spring of 1925. That summer I returned to the United States on furlough. Upon my return in the fall of 1926, one of my first questions was regarding the Pao family. Mr. Chen assured me that they had been faithful, during all my absence, in their attendance upon divine worship and in receiving instruction in the Holy Scriptures. A time was set at Tingyen for the examination of inquirers and candidates for baptism. Mr. Pao, his eldest son, his second son, and several neighbors, were among those who presented themselves as inquirers. I examined them all rather carefully as to three things: first, whether they realized, in the light of God's truth, that they were sinners, hopelessly lost outside of Christ; secondly, whether they believed in Jesus Christ as the only Saviour of the world, and as their personal Saviour; thirdly, whether it was their intention to live, by God's grace, a life of thankfulness unto his glory. To each of these series of questions the old gentleman had satisfactory answers, although it must be remem-

bered that he was sixty-eight years old when he first heard the gospel, and it could not be expected of him that he would master many of the facts of Bible history. But he was clear and definite on the essentials.

It was my custom to give the Chinese evangelists who assisted me an opportunity to put any questions they deemed necessary. One of the younger evangelists began asking Mr. Pao some very difficult questions regarding Old Testament characters and events. The old gentleman looked at me in a puzzled way, and said: "Pastor Ti, I am an old man. I do not know much about those questions which have just been put to me. I only know that I am a great sinner, and that Jesus Christ is my Saviour." "And that is enough, Mr. Pao," I replied.

Mr. Pao, his eldest son, and several neighbors were accepted for baptism on that occasion. After due announcements had been made, the day of baptism arrived, February 13, 1927. He was the first one in that community to receive the sacrament. His face shone, and it continued to shine during all the rest of his life. Ere long another son was received into the church by baptism. Then the two grandsons, one of whom had been the lad to get the copy of the New Testament in the first place. Later on a granddaughter and several other neighbors. Mr. Pao became known in the community for his saintliness. His witness was cheerful and eager.

In the spring of 1932, it became evident that the old saint, now well past seventy, was not long for this world. He bore his pain with extraordinary patience. The last time I saw him was about a week before he entered into glory. I said to him:

"Mr. Pao, you will not be on this earth very long."

"Yes, Pastor," he replied. "I will soon be with the Lord Jesus."

"And you are not afraid to die, Mr. Pao?"

"No, Pastor, I am not afraid to die."

"But why are you so certain, Mr. Pao, that death will hold no terrors for you? Is it because you have lived such a good life?"

"No, it isn't that."

"Is it then because you have been such an ardent Buddhist, and have lived as a vegetarian, and have worshipped the idols so faithfully?"

"No, all that had nothing to do with it."

"But tell me, Mr. Pao, why are you so certain that you can face your Maker?"

"Because I have learned to know that I am a sinner, and that Christ came to save me."

And in that simple faith he died.

The central message of the Book had gripped his soul, had commanded his whole-hearted devotion, and had made his life over, and had enabled him to pass through the portals with confidence.

Several of his family are still faithful members of the little group of Christians at Tingyen.



# A Book of a Thousand Names

*The dean of the Haven Agency Secretaries relates an incident that bears upon an important project now in progress in the Society's program*

By D. H. STANTON

THE accompanying picture is a part of a story of more than usual interest. It goes back to a recent conference of the Society's Secretaries serving with the Haven Memorial Agency among the colored People of the United States, which was held in New York City last fall. There our hearts were warmed by the remembrance of the late John P. Wragg, the first Negro to be appointed Secretary of the American Bible Society, and given the special task of distributing and supervising the distribution of Scriptures among Negroes of the United States. We recalled that he not only distributed hundreds of thousands of Bibles, Testaments, and portions among needy people, but went about the task with such genuine devotion, and exhibited such integrity of spirit, that after a period of more than thirty years he had won an enviable place in the hearts of the whole family of the American Bible Society.

At the New York conference it was further learned that Dr. and Mrs. Wragg had not only given the best years of their lives to this task, but, upon their retirement, had given their entire life's savings for the furtherance of the work through this Agency.

After listening to that story, the Secretaries of the Haven Agency felt impelled to do something special to keep alive the Wragg spirit. Since 1941 was the fortieth year of the beginning of Dr. Wragg's service, it seemed an appropriate time for a memorial celebration. How could this be done? It was suggested that each Secretary could go out after a thousand names and addresses of his friends, which, together with a record of their gifts, could be placed in what might be fittingly called a "Book of a Thousand Names." This privilege was granted. Each Secretary was provided with a book, and at the beginning of 1941 the effort began.

During the month of February, three of the four Secretaries of the Haven Agency were engaged in "work and study conference" in Tampa, Florida. While there they attended the annual Conference of the African Methodist Church in session in West Palm Beach. Bishop H. Y. Tookes was presiding.

After reaching the Conference and following a brief interview with the bishop, the Secretaries were granted time to tell their story. It was requested that each of the three Secretaries should be heard, and that the writer, as host Secretary, should speak first. The business of the Conference was suspended, and I was presented. In the simplest language I

could summon, I unfolded the story of how a devoted life had given itself to the noblest task committed to men. It began to open up into what looked like an obligation laid upon every one present that he should give himself or his means to such a task. Mention was made of conditions in that very section: of Bibleless homes left so because that obli-



*Bishop Tookes signs the Book of a Thousand Names.  
Secretary Stanton at right*

gation had not been met. Then, turning to the bishop, I paused for a moment, and before I could continue, the bishop interrupted with a "What should I do that this work may continue"?—"Anything," I replied, "that you feel impelled to do."—"Then put me down for \$150," was the swift reply.

Under the inspiration of the moment many others came forward with their smaller gifts, which were for them a sacrifice, but which they were glad to make if thereby the Scriptures might be carried to the last needy home in the Agency and throughout the land.

The meeting adjourned, and the lovely wife of the bishop came forward, and standing by his side, said, "I'll gladly share with you the sacrifice." Struck by the tenderness and sincerity of her words, someone suggested that a picture be made of Bishop and Mrs. Tookes as the money was presented. That was done, and thus the picture became more than a picture. It became a part of that story which must be told until, by united and unselfish giving, sufficient funds are in hand to make it possible for everyone, however poor, to have the Scriptures.



# The Bible Crusade in Ybor City

*As told to Secretary Betts by B. H. Smith, Secretary of the Southern District*

**D**URING the early months of 1941 two special city-wide Bible crusades were conducted by the field staff of the Society in cooperation with local ministers' associations.

These Bible crusades have become an integral part of the Society's effort to make the people of this country more conscious of the Bible's place in their own lives and in the national life as a whole.

Three Pennsylvania communities are planning Bible crusades for the fall: Hanover, in late September; Lebanon and Lebanon County, in October; and Harrisburg in November. Inquiries are steadily coming in from other places, and the staff is now working on a plan to enable local communities to conduct campaigns without assistance from the headquarters Secretaries because of the steadily growing demands on their time.

The two crusades held so far in 1941 were in Hamilton, Ohio, and Tampa, Florida. Because of a very unusual local situation, the campaign in Tampa was of peculiar interest. Secretary Smith, of the Atlanta office, in whose district the program took place, was in charge of a special project in Ybor City and West Tampa, Florida—Latin-speaking sections of Tampa. The report that follows is his:

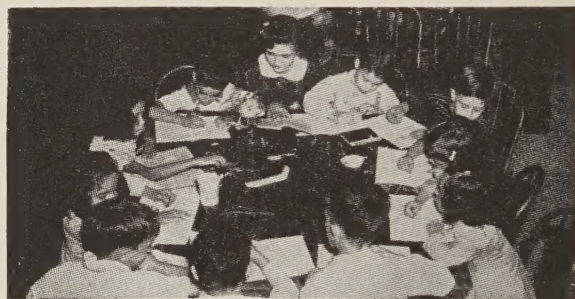
In October 1940 a visit was made to Tampa in which the ministerial association agreed, through its president, to cooperate with us in the project of locating the homes in the Latin communities that did not have Bibles. There was no financial agreement, but moral support was guaranteed.

After conference with all local workers concerned, it was agreed that a canvass of the 12,000 family units in the population of 40,000 people should be made in a two-week period in February. Since the effort was to locate homes without Bibles, it was agreed that canvassers were to present each home visited with a Gospel, and raise only one question, "Does this home have a good readable Bible?" If the answer was yes, then the canvasser was to raise no further questions, unless the person visited wished information. If the person at the door seemed in doubt, then the canvasser was to ask to see the Bible, and tell of the kind of Bibles we could furnish. But it was agreed that these canvassers were to do a nondenominational work, and not use the occasion to urge their own church's claims upon the people. If it was found that the home did not have a Bible or did not have one with clearly readable type, the canvasser was to get the name and address of the head of the family, and indicate

whether he had a Bible or not; if he had one which was not readable, this was noted also.

Of the sixteen mission units planning to help us we had only touched such persons as pastors and heads of community centers. These group leaders soon obtained the volunteer force needed to make the canvass. To assure a uniform approach, after each leader had done what he could to give instruction, we had all workers meet for instruction together, where we reviewed carefully and in detail the work each one would be expected to do. An interpreter was engaged to make the plan clear to those who spoke Spanish and Italian.

After assigning definite streets to the canvassers, the Gospels were distributed in accordance with the estimated number of homes in each section and the language of the people there.



*A primary class in a Ybor City mission*

The next important work was to follow up the leaders of the various groups. This required much time, and was the most difficult part of the project; for the inertia of these people is amazing. They are capable of finding innumerable reasons for not continuing the work. Having such small income, and living as they do under such poor conditions, one must understand their lack of willingness to push on as we could do. Strangely enough, the ministers were among the first to become discouraged. To our astonishment, the most outstanding minister of the group was the first to come and tell us that the three forces he was guiding had all quit, because they had been notified that the canvass was unlawful. A conference revealed that this brother could not be sure from what source the warning had come. After taking him and any others who would go to police headquarters, we were told that there were no laws on their statute books to prevent us from continuing. This eased the situation and sent some back to their tasks, but others never returned.



As the work progressed, many interesting facts emerged. Some of the people were ugly to the canvassers, even stating that they cared nothing for the Protestant Bible. But this was the exception; for most of the people were courteous to the canvassers. No one could say that the work was perfectly done; but we reported more than 1,300 homes without Bibles. By homes I mean family units; for often several families live in one house. There were cases reported where the persons did not know the difference between a Bible and a prayer book. They would say they had a Bible, but when they produced it for inspection, it was a Catholic prayer book. This again was the exception and not the rule; for most of the younger people now speak English and Spanish, and understand our terms clearly.

One lady said she did not have a Bible, and had never seen a New Testament. She accepted a complete New Testament at three o'clock in the afternoon, read all night, completing the entire book the next morning. She said she had never read so interesting a book as the New Testament.

It was unanimously agreed that the canvassing aroused the interest of the people. One pastor said he had received the largest number of people into his church on profession of faith since the canvassing was put on, that he had ever received in the same length of time. He attributed the interest to the visitation of the canvassers. Before the canvassing was over, the sixteen missions cooperating extended a call to us to speak at their meetings and at their schools, until we were kept on a constant run from group to group. Some schools purchased Bibles for classrooms, and in every case they gave us a hearty reception when speaking to the student bodies. A good Presbyterian man became so interested, that he decided to give pulpit Bibles to the mission charges of his presbytery.

The final stage is being written. Our District could not hope to give so many Bibles to the poor; so we are making a desperate effort to have local interest aroused to place the Bibles in these homes. Some churches are buying them for those missions where they are most interested. Some local missions are appealing for help from persons who sponsor their work, and are receiving gifts of Bibles and, in some cases, money with which to buy Bibles for the needy homes. Through such methods, of the 1,300 homes without Bibles, about 400 have been supplied, and the work is still going on. When all have been reached whom we can thus reach without expense to the Society, I expect to have distributors go in and try to get the others placed on the commission basis—which will mean that the Society will lose only twenty-five percent in placing the Bibles where the local groups could not supply them. If I can get seventy-five percent of these homes supplied without further expense to us, I will not con-

sider the cost of my stay of five weeks in Tampa too high for such an effective undertaking.

I have never seen a more needy field. The people, mostly cigar workers, have a very low income, and live near the poverty line. Their communities are badly afflicted with such evils as gambling, immorality, and petty sins. The people of Tampa proper seem to have a poor racial attitude toward these communities, and they in turn are inclined to feel unkindly toward the influential class in the city.

It is apparent that, here as elsewhere, a practical application of the Christian gospel is needed. "Love thy neighbor as thyself" has point in Tampa, Florida, as in every other four corners of our hate-torn world.

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## Moslem or Christian?

THE work of Scripture publication goes on in the Netherlands Indies, in spite of the severe restrictions imposed by the war. Through its Emergency Fund the American Bible Society is carrying the burden of this work, which hitherto has been the responsibility of the British and Foreign Bible Society and the Netherlands Bible Society.

In addition to the \$7,436.16 which the Society has sent to the Dutch East Indies at the request of the Netherlands Bible Society up to July 1, a new demand has recently presented itself, if the work of publication on the High Malay Old Testament, the Japanese Old Testament in roman letters, and the complete Toba-Batak Bible is to be completed as scheduled. It concerns the paper supply. The restriction on the export of guilders prevents the Netherlands Indies printers from purchasing paper abroad. Upon receipt from Secretary Cohen-Stuart of a full schedule of requirements, the Board of Managers of the American Bible Society authorized at its July meeting the immediate shipment of two years' supply of paper, which, in the present situation, must be sent as a gift requiring no payment in Dutch guilders.

This is a rare privilege for which all Bible-loving Americans should rejoice. There are 60,731,025 people in the Netherlands Indies. These millions will soon be either Moslem or Christian, as all other religious beliefs and practices are rapidly disappearing, says Professor H. Kraemer. Which way the choice will go depends upon how faithfully the American churches will rise to meet the emergency resulting from the war in the support of the well-established but now "orphaned" missions there. Moslem or Christian? The continued publication and circulation of the Bible in these islands is essential, if the Christian way of life is to prevail through the years to come. There is no more effective way of insuring this result than by contributing to the Emergency Fund of the American Bible Society. Gifts should be sent to The Treasurer.



## Late Word from London

**W**ORD has just come from the British and Foreign Bible Society that the premises of their bindery, in the south of London, had been almost destroyed through enemy action. Only a little of the machinery was left, and the stock of Scriptures to the value of £20,000 (about \$100,000) was lost. To replace the damage, it is not only necessary to secure licenses to buy new machinery, and also a license to rebuild the building, but after the licenses are obtained, it is still a serious problem to find the machinery.

As a result of this unfortunate loss, the American Bible Society has been requested by the British and Foreign Bible Society to care for the supply of Spanish Scriptures in Central and South Americas. Most of the books used there formerly came from London and will now be supplied as far as possible from New York.

The American Bible Society is surveying the possibility of procuring the needed machines in this country, if they cannot be obtained in England, and of securing the export permits required to forward them to London.

Hitherto the British and Foreign Bible Society has been the greatest publisher and distributor of the Scriptures in the world. This has been made possible principally because the English people have been consistently more generous in the support of their Bible Society than have the American people. Even since the war began, the British have, in proportion to their population, made gifts nearly five times those made by the American people to their Society, and this in the face of the fact that people

of even moderate resources have been taxed up to 50 percent of their incomes. The latest blow to the British Society's program presents another challenge to the church people of America to assure the continued circulation of the Bible in a world that needs it desperately. The American Bible Society, anticipating just such exigencies, has established its War Emergency Fund. Of the \$165,000 which the Society has set out to raise, \$90,000 has been designated to bring aid to the crippled work of the British and Foreign Bible Society. We can think of no more direct appeal than this one which could be placed before the Bible lovers of America. We are sure that *Record* readers will respond promptly and generously to this call. Checks should be made out to the Treasurer, American Bible Society, Park Avenue and 57th Street, New York City.

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## Christian Christmas Cards Are Ready

**C**HRISTMAS cards featuring the Christian origin of Christmas with appropriate Scripture text, as described, are now available for advance orders. Eight hundred sets have already been requested. Every order brings fifteen beautiful cards for one dollar, and leaves a substantial balance to help the Society place God's Word in the hands of men without it. An announcement, describing the cards in full detail, will soon be mailed to the Society's friends and contributors. Advance orders will be promptly filled. Address American Bible Society, Park Avenue and 57th Street, New York City.

(Continued from page 114)

and he grumbled a good deal at having to get up and have his house searched. His wife was very angry at having suspicion brought on her honest house; and her shouts frightened the two children into tears. But the two soldiers paid no attention, and went carefully about their search. Nothing at all suspicious was found, and they decided to continue their hunt elsewhere. Just as they were leaving, Miss Vlastos suddenly pointed and cried, "Miss Matthews' Bible! I've seen it in her hands so often, that I'd know it anywhere. I'm sure that's her Bible."

At her cry the man made a sudden move toward the door, but a soldier barred the way. The Bible was quickly taken down from the high shelf where it stood among a few other books. On the flyleaf they found the name Mary L. Matthews. With this in their hands, it was not long before the police recovered, not only the stolen trunk, but also the

property of several other refugees which the man and his friends had harvested during the hours of darkness.

Asked why he had kept an English Bible which he could not read, although he had so carefully hidden all the other stolen articles, the man could only answer that he had hoped it would bring luck to his house. Perhaps it did!

### The Light That Will Never Go Out

Our readers will be interested to learn that the October *Record* will include, for the first time, the brochure to be used in the Churches on Universal Bible Sunday, December 14, 1941, the title of which is "The Light That Will Never Go Out," written by Professor Kenneth Scott Latourette of Yale University. In a recent review of one of Dr. Latourette's new books, he was described as the greatest living church historian. Few men could be found who can in brief compass tell the story of the Bible's unfailing light through the Christian Centuries.



## Britain Delivers the Goods

IN the summer of 1940 the American Bible Society placed a large order with the British and Foreign Bible Society for its anticipated needs for a year of Scriptures in Spanish, Portuguese, and other European languages. Following the practice of many years, these books were to be produced in England for the current year, in spite of the war. This spring 245 cases containing the books called for in this order arrived in New York. They contained a total of 44,220 volumes, of which 26,952 were whole Bibles, 16,185 Testaments, and the balance Gospel portions in the following languages:

Albanian	Greek
Dutch	Hebrew
Esperanto	Hungarian
French	Icelandic
Gaelic	Italian
German	Spanish

There seems to be a special providence that covers the delivery of copies of the Holy Scriptures during war time. Having received full delivery of our orders, we can truthfully say that Britain delivers the goods. Hereafter, because of shortage of paper in England, some of these books will be printed in the United States for use in Central and South America both by the American Bible Society and the British and Foreign Bible Society.\*

\*In June 1941 the British Society placed an order with the American Bible Society for 1,000,000 Gospels in Portuguese for use in Brazil during the next two or three years. (See the July 1941 *Bible Society Record*, page 109).

## A New Bible for Turkey

FREQUENT reference has appeared in these pages to the new Turkish Bible which has been in preparation since 1928. It was necessitated by the edict, announced early in that year by the Turkish Government, decreeing that thereafter all books, newspapers, and official documents should appear in a radically revised form of the Turkish language, from which most Persian, Arabic, and other foreign words were deleted, and which should be printed not in Arabic script as formerly, but in roman letter. This decree, of course, rendered obsolete all Turkish Bibles which had hitherto appeared either in Arabic, Armenian or Greek characters, and required the production of a radical revision amounting almost to a new translation. This formidable task was at once undertaken under the direction of Rev. F. W. MacCallum of the American Board of Commissioners for Foreign Missions, who was just about to retire when the emergency arose, but remained until the work was completed in 1936.

On June 11, 1941, Mr. F. Lyman MacCallum, son of the reviser and subagent for the Bible Societies in Istanbul, cabled that the new revised Turkish Bible has now been completely printed. It is a matter of great satisfaction that, in spite of all the conditions imposed by the war, this important work has been carried on to completion. High-grade proofs have been placed at various points, so that, in case one set is damaged or destroyed, another can be used for later reproduction.

## EDITORIAL COMMENT

SECRETARY BAYLESS of the Pacific District has a large territory to serve. Beside the three coastal states and Nevada with their 435,000 square miles and 9,796,000 people, he is responsible for distribution in both the Hawaiian Islands and in Alaska. Alaska's 73,000 people are scattered over a greater area than the four states, and until this summer had never been visited by Dr. Bayless since he began his work seven years ago. As we go to press, come newspaper clippings of Dr. Bayless's visit to Juneau, where he spoke in several churches and in Holy Trinity Cathedral. His

plans include visits to Ketchikan, Wrangell, Petersburg, Sitka, Seward, Anchorage, Palmer, Matanuska Valley, Yakutat, Haines, and Skagway. We shall publish in an early issue of the *Record* a report of his visit to the north country.

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THE Bible is on the air from coast to coast every Thursday over the Blue Network of the National Broadcasting Company, originating with Station WJZ in New York. The period is 1:30 to 1:45 p.m. Eastern Daylight Time. Secretary Stifler is speaking this year on the theme "The Light

Shines in the Darkness." The remaining topics are: September 4, "Indirect Lighting"; September 11, "The Electric Eye"; September 18, "The Lower Lights"; September 25, "Lamplighters"; October 2, "Reflectors"; October 9, "Matches"; October 16, "Campfire Glow"; October 23, "Highway Flares"; October 30, "A Nation Finds the Light"; November 6, "A Nation Is Born in the Light"; November 13, "A Nation Gropes for the Light"; November 20, "You Cannot Blackout the Stars"; November 27, "The Bible, or Else—."

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# BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider  
Distribution of the Holy Scriptures*

Editors: THE SECRETARIES

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VOL. 86 SEPTEMBER 1941 No. 7

broadcasts, to be distributed among your friends. Address *Bible Society Record*, Park Avenue and 57th Street, New York City, Dept. LSD.

## The Call for Postage Stamps

OUR loyal friends continue to send canceled stamps and envelopes to the Bible House to be sold for the Emergency Fund. We are anxious to receive as many United States commemoratives as possible, and also the following denominations of United States stamps:

4½, 11, 13, 14, 16, 17, 18, 19, 21, 22, and 24 cents.

Foreign stamps, envelopes with stamps affixed, especially those with censors markings, are particularly desired.

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The Secretaries  
American Bible Society  
Park Avenue & 57th Street,  
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## July Meeting of the Board

THE third stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-sixth year was held at the Bible House, Park Avenue and 57th Street, New York City, on Thursday, July 3, 1941, at 3:30 p.m., Vice President Frank H. Mann in the chair.

Devotional exercises were conducted by Secretary Stifler.

The minutes of the second stated meeting of the year were approved.

The following memorial minute was adopted:

### Josiah Harmer Penniman

The Board of Managers of the American Bible Society adopts this memorial minute as a respectful tribute to the honorable and distinguished life and public service of the late Dr. J. H. Penniman, who was a Vice President of the American Bible Society from 1928 to his death, April 10, 1941.

Josiah Harmer Penniman has made an unusual contribution to the study of the English Bible. He was born in Concord, Massachusetts, July 20, 1868, of a distinguished New England parentage. Coming to Philadelphia as a boy, he prepared for college at the William Penn Charter School, which is the oldest secondary school for boys in the Middle States.

From there he passed to the University of Pennsylvania, where he received the degree of bachelor of arts in 1890. Upon graduation from the university, he became an instructor at Delancey School while continuing post graduate work at the University of Pennsylvania for the degree of doctor of philosophy, which he obtained in 1895.

In 1892 he was appointed instructor in English in the college department of the university, and thenceforth his entire life was devoted to that institution. In 1896 he was promoted to assistant professor of English. In 1897 he was made dean of the college faculty. In 1903 he achieved a full professorship of English. In 1920 he was appointed acting provost of the university. In January 1923, he was elected provost of the University of Pennsylvania; and later he was elected president, continuing in this executive work until 1930, when he was succeeded by Thomas S. Gates, who is now the president of the University of Pennsylvania.

Early in public life he developed an unusual grace and felicity as a public speaker. He spent several years on the lecture staff of the University Extension Society; and there, following in the example of the first University Extension lecturer, Dr. Richard G. Moulton, he inspired thousands with his lectures upon "Literary Study of the Bible."

He grew up in a New England home which still followed the Puritan tradition of devoting much time to Bible reading and study. One of his colleagues at the University of Pennsylvania has justly remarked that "the Biblical style was in Penniman's blood." Later in his graduate work he selected the Elizabethan field of literature, and made use of this background in additional contributions to the thought and literature of this period.

In addition to his lectures both to his students at the university and to the public, he wrote many treatises upon the Elizabethan letters, of which the most important was "A Book about the English Bible."

We here record our deep appreciation

of his life, and the interest and insight which he gave to thousands for an appreciative study of the English Bible. His background made him a Vice President of unusual importance in our work, and we here record our deep sense of loss at his sudden taking, and record our judgment that he was a ripe scholar, an inspiring teacher, and a man who loved the simple truths of the Bible which have established the basis of our Anglo-Saxon civilization.

Grants of 10,400 New Testaments to be sent to the Chief of Chaplains were approved.

The minutes of the various standing committees were presented and approved, and their recommendations adopted.

Appropriations for war emergency work in Switzerland, Netherlands Indies, Italy, Poland, Austria, and other countries of Europe were approved.

Authorization was given for a grant of 2,000 Bulu New Testaments on the sale and distribution plan to the Cameroun Mission of the Presbyterian Church, U.S.A., the expense to be charged to Miscellaneous Foreign Grants.

The death, on June 26, of Mrs. John T. Manson was reported, and the Board sent a message of sympathy to President Manson.

## August Meeting of the Board

THE fourth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-sixth year was held at the Bible House, Park Avenue and 57th Street, New York City, on Thursday, August 7, 1941, at 3:30 p.m., Mr. Arlando Marine in the chair.

Devotional exercises were conducted by Mr. Ray Clarke Tillinghast.

The minutes of the third stated meeting of the year were approved.

The minutes of the various standing committees were presented and approved, and their recommendations adopted.

The new Bible Sunday poster "The Light Shines in the Darkness" was presented.

## One More Word

WHAT do you do with your copy of the *Bible Society Record* when you have read it? Do you pass it on to a neighbor or friend?



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